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Why we Believe the Bible.

By Amos R. Wells.

III.—PROOF OF THE BIBLE FROM ARCHÆOLOGY.

What is the value of the proof of the Bible from archæology?

The discovery of records, on stone, clay, or paper, that have lain buried for ages, carries us back to the very times of which the Bible speaks. So far as these records go, their testimony cannot be doubted. It is as if Rameses or Nebuchadnezzar or Cyrus should rise from the dead and confirm the accuracy of Scripture. Let us study a few specimen archæological discoveries, that we may see in what way they prove the Bible.

What is the Code of Hammurabi?

It is the most remarkable discovery ever made bearing on the Bible. It was found in December, 1901, and January, 1902, by the French archæologist, M. de Morgan, who was making excavations in Susa, in Persia (the Shushan of Esther). He discovered a mass of black diorite eight feet high, six feet in circumference at the base and five feet at the top. It is now in the Louvre, in Paris. Upon this monument are more than 3,600 lines of inscriptions, setting forth 248 laws formulated by Hammurabi, king of Babylon about 2250 B.C. He was the Amraphel of Gen. 14: 1, who joined with five other kings in the capture of Sodom, and from whom Abraham afterwards wrested the booty, including Lot and the other captives. These laws are arranged in a very systematic way, and cover a large number of subjects relating to both person and property. Though written in the time of Abraham, they show that courts and a high state of civilisation existed in Babylonia for centuries before his day.

How does this discovery tend to prove the Bible?

It had been held that the laws of the Pentateuch could not have been written by Moses because they belonged to a state of civilisation centuries after his time. Indeed, for a long time, it was believed by sceptics that Moses and the men of his day did not even know how to write and had no books. The Code of Hammurabi shows us a civilisation as far developed as that of the Pentateuch existing nearly

a thousand years before Moses. Moreover, the resemblances between the two sets of laws are in many parts so close as to show common customs of the two nations or else some indirect or direct knowledge of Hammurabi's code on the part of Moses. The immense superiority of the Bible, however, is shown by the fact that, as Professor Price says, "The Hammurabi laws look rather at the external act, while the Pentateuch regards the inner thought, feelings, and desires." This is the element of inspiration.

What are the Tel el-Amarna tablets?

They are more than three hundred tablets made of baked clay, found in 1887 by a peasant woman at the village of Tel el-Amarna on the Nile, about 170 miles south of Cairo. They proved to be cuneiform inscriptions in the Babylonian language, and are a series of letters written to two Egyptian kings about 1400 B.C. by the governors of Syria, Palestine, Phœnicia, and Philistia, and the kings of Assyria and Babylonia.

How do the Tel el-Amarna tablets help to prove the Bible?

They show that Palestine was then tributary to Egypt, but that it had been for a long time previous a province of Babylonia. They show that Palestine was at that time (when the Hebrews were captives in Egypt) in a greatly disturbed state, and among the enemies of the Canaanites is named a people called Khabiri,—probably the Babylonian equivalent of "Hebrew,"—some part of the Hebrew race. In such a state the country would be far more easily taken by the Hebrews under Joshua. The letters contain the name Jerusalem, which was not known to have been in use at that early date.

What is the Black Obelisk?

It is a famous monument of black marble, now in the British Museum. It was cut in the reign of Shalmaneser II., king of Assyria B.C. 860-825. A series of sculptured pictures shows men of different nations bringing tribute to Shalmaneser, and among them are a file of Jews. The inscription says that these came from Jehu, whose career as king of Israel is fully set forth in the Bible.

How does this discovery help to prove the Bible?

This monument, with other Assyrian records of the time that have been deciphered, describes the wars that were waged by Assyria with Syria, and show how Syria was a buffer state for Israel, and how the Assyrian defeat of Syria left Israel free to expand and become strong. This furnishes a perfect explanation of much in the history of the Northern Kingdom that the Bible does not stop to unfold, and it all fits in perfectly with the record in Kings and Chronicles.

What is the Moabite Stone?

It is a large slab of black basalt, now in the Louvre. It was found in ancient Moab, east of the Dead Sea, and was cut in the reign of Mesha, King of Moab, about 850 B.C. The stone is a tribute to Chemosh, the Moabite deity, and the inscription relates how he became angry with his people and allowed Omri, King of Israel, to conquer them and exact from them a large annual tribute. After the death of Ahab the Moabites revolted, and won back their independence.

How does the Moabite Stone help to prove the Bible?

In language and literary style it comes very close to the Bible, and reads like a chapter from Kings or Chronicles. It refers to Jehovah, illustrates a number of details of the Bible, and perfectly harmonises with what the Bible tells about the relations between Moab and her Hebrew neighbors.

What are the Egyptian discoveries of the time of the Hebrew bondage?

The mummy of Rameses II., the Pharaoh of the bondage, has been found. The city of Pithom has been discovered, and the actual storehouses built by the Hebrew slaves, the lower portions built of bricks containing straw, but most of them being made of bricks without straw. We also have the mummy of Menepthah II., the Pharaoh of the Exodus. We possess a hymn of victory addressed to him and mentioning Israel. It is probable also that the inscriptions show the death of his son while yet young, in the last of the plagues.

How do these Egyptian discoveries confirm the Bible record?

They all fit in perfectly with the Bible account. Other researches show the location of Goshen, where the Hebrews lived, and the line of boundary forts that turned the escaping host of slaves down to the Red Sea. The Bible harmonises with all that is known of Egyptian civilisation.

How do discoveries regarding the Hittites confirm the Bible?

There are in the Bible many references to the Hittites, and they are pictured as a considerable nation. Until recently nothing was known of this nation except what the Bible tells us, and therefore some scholars denied that there ever was such a people. But now the records of Egypt and Assyria show us the Hittites as a people that for nearly seven centuries was one of the greatest in the world, occupying northern Syria and southern Asia Minor. In that region there have been discovered many of the ruins of Hittite buildings, and many of their crude rock carvings, together with inscriptions in strange hieroglyphics that have not yet been deciphered.

What are the Oxyrhynchus papyri?

They are very ancient manuscripts, on the brittle papyrus, found recently in a low mound near the Nile in the Libyan desert of Egypt. Among these is a fragment of a book of sayings of Jesus. The scholars conclude that it was written at some time between A.D. 100 and A.D. 150, very close to the time when the Gospels were written. Some of these sayings are also in the Gospels, and some, like the saying quoted by Paul in Acts 20: 35, are not recorded by the evangelists. These fragments carry the documentary evidence of the truth of Christianity back from the fourth century to the very time of the apostles.

What other archaeological discoveries are important as confirming the Bible?

They are so many that they can only be indicated roughly. The ruins of Abraham's birthplace, Ur of the Chaldees, have been found. We have portraits of some of the Canaanites whom Joshua fought. We have Shishak's sculptured account of his campaign against Rehoboam, the images of captives bearing the names of Gaza, Adullam, Aijalon, Gibeon, Shunem, and perhaps Jerusalem. We have Tiglath-pileser's records mentioning Uzziiah, Ahaz, Menahem, Pekah, and Hoshea, five kings of Judah and Israel. We have Sargon's account of his capture of Samaria; and Sennacherib's history of his invasion of Palestine, mentioning King Hezekiah. Manasseh is mentioned in an Assyrian list of tributaries. Belshazzar, whose existence was so long denied by the sceptics because he was not named outside the Bible, is recorded in the Babylonian inscriptions as being the son of King Nabonidus an co-regent with him. The unearthing of Nineveh has proved its vast extent, and the extrication of the palace

of Susa from the dust of ages has confirmed the book of Esther. These and many other discoveries have not only proved the Bible correct at definite points, but they have authenticated the whole

trend of Bible narrative, and every year they are explaining what had not been understood in the Bible, and removing difficulties which have been the infidel's stock in trade.—C.E. World.



By C. A. Wilson.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5: 17.

Paul has been assuring the Corinthians that he has a certain hope of eternal glory. In expectation of eternal glory, and of the judgment which must come before it, he labors to keep a good conscience, not that he might glory in it himself, but, as having received new life from Christ, endeavors to live as a new creature in Christ. He shows that "if one died for all, all were dead," and that he died for all that they which live should not henceforth live unto themselves but unto him who died for them and rose again. Having this hope of eternal glory, with the expectancy of a preceding judgment, and the knowledge that Christ died for all, Paul concludes the matter with the declaration of our text.

The new life.

Now speaking of a "new creature" naturally suggests an old creature. Paul makes several distinct references to the old life of those to whom he wrote his epistles. Speaking to the Romans of the state of the heathen world without Christ, he said, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which were not convenient." He tells the Ephesians that they "in time past walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." Likewise Paul records of the Colossians, that they were once "alienated and enemies in their mind by wicked works." These quotations help to reveal our former deplorable condition when we were without a saving knowledge of Christ. Before we became new creatures, we were without God in our knowledge, alienated and enemies in our mind against him, we were dead in our trespasses and sins, were without Christ and of all men most pitiable.

It is not until we come into Christ that "old things pass away, behold all things become new." New avenues of service open up to us, each inviting us to tread its path to some beneficent ministry.

When we enter the new life, we behold a beckoning hand aloft summoning us with imperative gesture to some new duty, and we hear the clarion tones of a voice saying, "Ye must do my Father's work while it is day." When we have the overpowering impulses of the new life creating new desires, new aspirations, new motives, new ideals, we begin to realise what useless, fruitless lives we spent before we came into our blest relationship in Christ.

New duties.

These new motives, desires, aspirations and ideals should lead us to a practical realisation of our duty in the new life. It takes some of us a long time to realise or awaken to the fact that we have passed from death unto life, from the power of Satan unto God, and that God is demanding our activities in the new life. The Christian life is a life of service. The Master himself was a true servant. He declared "The Father hitherto works, and I work." Morning, noon and night witnessed some sacrificial service. He made service the basis of highest distinction. He declared the servant of all to be greatest of all. Those of us who have come into that beautiful relationship designated by the words "in Christ" should endeavor at once to find our avenue of service. At the very outset of our Christian career we should "give diligence to show ourselves approved of God, workmen who needeth not to be ashamed," deciding that "whatsoever he saith unto us we shall do it," and "shall do with our might what our hands find to do." The main regret that many Christians have in after life is that they took so long to find their sphere of activity in the Master's service, and hence that they wasted so much time at the outset of the new life.

Our old creature cannot become a new creature without a new creation and a new Creator. Our text clearly reveals the creature power which moulds and fashions the

new creature. It says, "Therefore if any man be 'in Christ' he is a new creature." In those two words we have revealed to us the great re-creating power transforming or regenerating our lives. The old creature was "dead in trespasses and sins," but the new Creator, even Christ Jesus, says, "I am come that ye may have life, and that ye may have it more abundantly." "I am the way, the truth and the life." "For as in Adam all die, even so in Christ shall all be made alive." "The sting of death is sin, the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ." To the Ephesians Paul says, "That in the ages to come God might show the exceeding riches of his grace, in kindness toward us, in Christ Jesus." "For we are his workmanship, created in Christ." We are built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." "Wherefore if any man be in Christ, he is a new creature." Hence it is the knowledge and vision of Christ as he is revealed in the gospel that is the new Creator of our lives. From being dead in trespasses and sin, we become alive in Christ. Old things pass away, behold all things become new.

The first work.

We are now naturally brought to the work of this new Creator. The work of the Great Potter about to fashion this earthen vessel so that it will be meet to contain the treasure committed to its care. It is here that we have the sphere of the new Creator's activity. The first work that is to be accomplished is to put away sin. We were dead in trespasses and sin, and while sin reigns in our mortal bodies, we must still be under its enthralling dominion, with the consequent impossibility of being alive in Christ. Now, we are told that his name shall be called "Jesus, for he shall save his people from their sins." "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." The writer to the Hebrews tells us how he does this. "He put away sin by the sacrifice of himself." "For by one offering he hath perfected for ever them that are sanctified." But those who are thus sanctified and perfected are those who have come into contact with that sacrifice which puts away sin. So we must go through certain logically successive steps. His sacrifice was even unto death, and hence before we can become new creatures, our old creature must suffer death with Christ. Paul tells us how we do this; he says, "Or are ye ignorant that all we who were baptised into Christ were baptised into his death?" "We were buried, therefore, with him by baptism into death, that like as Christ was raised from the dead, through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall also by the likeness of his resurrection." It is

through this resurrection of the new man, after the death of the old creature, that new life emanates, and after passing through such a beautifully logical process of death and burial of the old creature, we rise as new creatures, "dead unto sin, but alive unto God in Christ Jesus."

Development.

So far we have only seen the desire of the old creature to become a new creature made possible of accomplishment by the intervention of a new Creator. Now we must go on toward the actual accomplishment of that possibility. When we have become new creatures in Christ we must start a process of development. We can rely on his guidance and shelter, but the effort is with ourselves. This is the vital point in the Christian life. How many are carried off their feet by the very first breaker that lashes its white foam in their teeth! In their rapturous joy over their new relationship they have forgotten that they are still in the heaving sea of life. The waves must be braved and the tempests fought. Let us not think that we are new creatures in Christ by an instantaneous operation of divine grace and favor. Conquests must be fought and victories won. Neither are we made new creatures by chance or haphazard methods. Michael Angelo's block of rough marble, which he saw on the roadside and had removed to his studio, was not fashioned into the form

and figure of a beautiful angel by chance, but by sincere, earnest, prolonged, persevering effort. God created the earth, and all that it contains, but he left man to develop its resources. So Christ is the Creator of the new creature, and man is the developer of the new life. In the most important sense he is a new creature, "created in Christ," with new aspirations, new desires, new impulses, new objects of interest, in fact new throughout, because "old things have passed away, behold all things have become new." "We that were once afar off are made nigh in the blood of Christ." "For we died, and our life is hid with Christ in God, and when Christ, who is our life, shall be manifested, then shall we also be manifested with him in glory." When we have become new creatures in Christ Jesus, then in a peculiar sense this corruptible has put on incorruption, and this mortal has put on immortality. We that were sown a spiritual body, have put on, so to speak, a spiritual body. Instead of bearing the image of the earthy, we are henceforth to bear the image of the heavenly, and when earth recedes, and the trees of heaven appear, we, having prepared ourselves while here below, shall be ushered into the presence of him who "is the effulgence of the Father's glory, and the express image of his substance," "in the heavenly Jerusalem, with innumerable hosts of angels, among the general assembly of the church of the first-born who are enrolled in heaven."



Natives Grinding Corn in Jerusalem.

In this view we see typical natives actually engaged in grinding corn with the very primitive appliances at their disposal. On leaving the Greek monastery of St. John, which, by the way, sometimes accommodates as many as 500 pilgrims at Easter, one descends the Haret El-Bisar, or David street, to the left. This forms the corn market, as may be seen by the large heaps of grain and baskets of seeds in every direction. It is said that the sellers here give Scriptural measure, as they always shake the basket, press it down and cause it to run over. (Luke 6: 38.)



Christ in the Gospels.

Jas. E. Thomas.

No. 2.

MARK—THE GOSPEL OF THE SERVANT.

Mark is the greatest story teller of the Evangelists. Matthew touches similar ground, but gives space largely to the teaching of Jesus in his sermons, but Mark is more concerned with what Jesus did than what he said. Hence his rapid, terse, and practical account of the life of our Lord. He wrote probably to all classes, but more especially to Romans, hence he adopts a style which is suited to men of action. God has always found men fitted for their task, and used them in it, and no man could fulfil the Spirit's mission like Mark, the servant of Paul and Barnabas. If there had been indiscretion in his early life, he became fitted through service to tell the story of him who was the servant of all. A glance at a few passages will give Mark's qualification. Acts 12: 25; 13: 5; 15: 37; 1 Peter 5: 13; Col. 4: 10.

Matthew records 21 miracles, taking 14 per cent. of space.

Luke records 30 miracles, taking 22 per cent. of space.

Mark records only 14 miracles, but takes 28 per cent. of space to do so.

This makes evident the distinct purpose of Mark.

He presents Jesus as the Son of God—taking the likeness of human kind and serving men.

He shows us Jesus in the form of a servant, becoming obedient in the service of humanity, even unto death. Phil. 2: 7, 8.

In direct narration Mark occupies 65 per cent. of space. John, 63 per cent. Luke, 56 per cent. Matthew, 36 per cent.

Mark gives in detail the events of history and is vivid and clear.

He shows the rapidity of the ministry of Jesus and what a busy man our Master was. Mark only deals with 38 separate days of the life of Jesus; and if all the intervening days had been recorded, what a wonderful record it would have made. The life of Jesus was crowded with work. It was his meat and drink to do his Father's will.

Mark does not deal much with prophecy—only twice, in Mark 1: 2, 3, and 15: 28.

He deals with stories and anecdotes that show one moving swiftly to do his Father's will. With Jesus the Father's business

needed haste. His motto was, what thou doest do quickly.

Mark's distinctive words were straightway, forthwith, immediately. These words occur 41 times in his Gospel.

He gives but a few verses to the early history of Jesus—as to his childhood. Mark passes this period rapidly and commences in chapter 1: 14 with Jesus announcing himself, and in the 16th verse with his calling of disciples. It is really the narrative of Jesus' ministry, and gives little before it, or little after his death.

It is, as Gould says, "The gospel of the active life of Jesus." What Jesus is, is told by what he does. Mark gives us a picture of a wonderful man with multitudes crowding around him, coming after him in the street, coming to the door of the house in which he was. A man so sought that he had not even time to eat. Whole villages came in their excitement to him, and brought unto him the blind and halt and lame to be healed. And this was the man Christ Jesus.

He healeth the sightless eyes, he maketh the demons flee,

To the dead he said, Arise. To the living, Follow me.

Mark is no pessimist. He does not record the life of a defeated Nazarene—a life of obscurity and failure—but one who attracted men to himself, by living, as well as dying for them.

The central thought of this beautiful gospel is found in chapter 10: 44, 45. Jesus showed himself as chief among men by being servant of all. He came not to be ministered unto but to minister and give his life a ransom for many. As we study this epistle we may learn something of what it means to walk the pathway to true greatness. What does it mean to give our lives up for the service of all.

There should be at least three things uppermost in our minds as we study the Gospel of Mark.

1. To look upon Jesus as a servant of men—coming to minister to human wants—caring for and at last dying for all.

2. To learn that if we would be like Jesus we must be servants.

3. To realise that the nature of the service Jesus gave to God and men, must be the example for our service.

It is significant to note that Jesus was never called Lord by Mark till after his

death, except in the mistranslation of Mark 9: 24.

We could divide this gospel into two parts—

1. The Ministry in Galilee. Chapters 1-9.
2. The Ministry in Perea and Judea. Chapters 10-16.

But rather than any attempt at an exegetical exposition, this study is intended to present in a few aspects of this gospel, the life of Jesus as a servant of men.

I.—A Busy Day in Capernaum. 1: 21-34.

1. Jesus appears as a teacher in the synagogue.

2. Jesus comes as a healer, to care for body as well as soul.

(1) Jesus cast out unclean spirits. 1-27. The people were amazed. Part of the service of Jesus is to help cast out the evil within and make us pure in heart.

(2) Healing Peter's mother-in-law. 1: 30-31.

How brief and yet pathetic this is. The touch of Jesus heals. Jesus came to touch the fevered soul.

The healing of his seamless dress

Is by our beds of pain;

We touch him in life's throng and press,

And we are whole again.

What a wonderful power comes with the touch of Jesus.

(3) Healing at eventide. 1: 32-34.

Jesus was not too tired to heal. All that came or were brought to him were healed. None were, or ever will be turned away from Jesus. He cares for us all. Jesus worked day and night to make men better.

II.—Jesus was continually sought after and was glad to associate himself with all that needed him.

1. Notice how men came anxiously to him. 1: 37. Jairus in chapter 5. The young ruler in chapter 10. Mary in chapter 14: 6-8.

If we serve as Jesus served men with his spirit and purpose dominating us, we will make him attractive. We need no other person. Jesus can still attract men.

2. The approach of Jesus to men was not without opposition. 2: 16.

It will always be that those who seek to do good in the name of Jesus have some opposition. Jesus was scorned for becoming a friend of sinners, and so will we be, but that should never cause us to falter. Jesus came down to the level of men without sharing their sin. He shared their burdens and trials and lifted them up. He became a working man to help working men. He could adapt himself to every rank and condition.

Mark is the gospel of the working man. The Carpenter of Nazareth who became the Saviour of men.

Christ and his church are still the need of the working man as well as the rich man and none can take his place.

III.—Jesus used even the Sabbath for man's service. 2: 23 to 3: 1.

He counted practical service greater than mere ritual. This opens up a large subject. We discuss much about the Sabbath, meaning the Lord's day, and seek to lay down rules concerning it. Jesus taught that it was lawful to do good on the Sabbath. He gave a practical Christianity. It helps us to do good and not harm. If we seek to serve Jesus and our fellows, by our traveling or toiling on Sunday, it is lawful, but to do these things for selfishness or pleasure and simply to gratify ourselves, it is wrong.

IV.—Christ's Miracles of Service.

From chapters 1-5 Mark only records a few miracles, but they relate especially to Christ's personal service to men.

1. In chapter 5. We have

(1) The man with demons.

(2) Jairus' daughter healed.

(3) The woman with the issue of blood.

Jesus could prove himself divine without miracles. They were not essential to his vindication, but he thought them necessary for man's good. All were for the help of man.

2. In 9: 14-27. The dumb spirit is cast out.

The power that worked the miracle seems to have almost naturally been lost sight of in the tender, gentle and loving ministrations. The uppermost thing that the people saw was the miracle as an evidence of love.

V.—Parables about Service. Mark 4.

Mark gives four where Matthew gives seven. But Mark treats them more elaborately.

1. The Parable of the Sower. The man always busy—sowing the seed is our greatest service.

2. The Parable of the Light. We are never hidden from men. They always see us, and our witness for good or bad.

3. The Parable of the Seed-growing. No service is in vain. It takes time for seed to grow, but it grows.

4. The Parable of the Mustard Seed. Service leads to greater things. It grows. Jesus shows service as not only necessary, but that it is never in vain. The seed will surely grow.

VI.—Service is imperative to greatness and acceptance in God's sight. 8: 38. Jesus said, I must work. He lived as well as died for man.

If we would win the crown we must work his works.

VII.—All service is to God and acceptable when rendered in the right spirit. Mark 9: 38-45; Mark 14: 6-8.

It is not the amount we do so much as why we do it. The great thing needed is willingness and consecration in our service to God.

VIII.—How Jesus got power to serve.

We have a beautiful illustration in chapter 1: 35. After feeling tired and unfitted for further work he retired to pray—spent the night getting strength. If we would

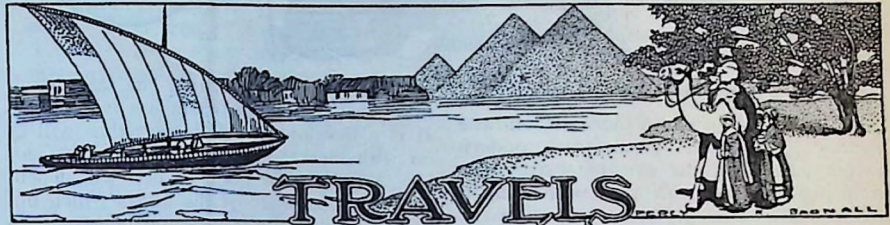
serve as Jesus did we must get our power from the same source.

IX.—Service fits us for heaven. We will be ready when he comes if we are working. Chap. 12: 13-34.

To every man is given his work. We must not be idle. If we are faithful we

will be ready when he comes.

Conclusion. Our greatest joy should be like the joy of Jesus—to do our Father's will. Thus rendering our service to God and man, we will find the greatest joy earth can bring, and fit ourselves for the eternal service and joy of heaven.



An Australian Abroad.

A. C. Rankine.

148 Kern-st., Los Angeles,
California, March 20, 1910.

We left Cincinnati on March 1, and after a journey of four days and nights in the train, arrived in the above city of Southern California. Bro. J. C. Dickson was at the railway station (or depot, as they say here) to meet us. It was mainly through his influence that we came here. Bro. Dickson is now engaged preaching in one of the suburban churches of this city, and is doing a magnificent work. He and his sister wife are greatly beloved by the church.

Los Angeles.

I am now in a gospel mission with the mother church of this city. Bro. B. F. Coulter began the work here over 30 years ago. He is a fine Christian man. He has built up a large and prosperous drapery business in the city. He built the magnificent church building, seating about 1000 persons or more, and has mainly built four or five mission church buildings. He has given all this property as a gift to the brotherhood. He has preached nearly every Lord's day himself. Bro. Coulter stands four square for apostolic Christianity. He loves the simplicity in Christ. Being 74 years of age now, he is still fairly vigorous in health. This church employs an assistant minister, also a Sunday School evangelist, and employs the services of Miss Harrison as teacher to the Japanese of this city. Miss Harrison was out on the mission field some time, and acquired the language. The church also supports a missionary, Miss Miller, in Japan. When the question came up of having some special gospel missions, Bro. Coulter asked Bro. Dickson if he could suggest a preacher, and the writer's name was mentioned. So I am here. Bro. Coulter said, "We want you to go on preaching and don't be discouraged if you do not get many converts. The preaching of Christ will do good any how." The church building is on one of the main streets of the city. It is a "down town proposition." The

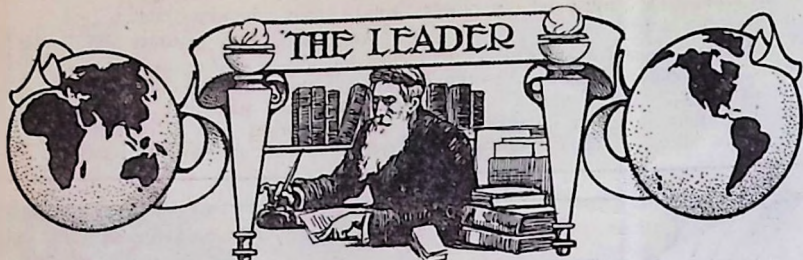
members for the most part live out, some miles away. But on last Sunday morning there must have been about 600 present. The night meeting, too, was good. We hold some open air services on week nights. So far the attendance on week nights has been good. Up to last night we have had twelve additions. There is the prospect of a number more. We will begin in the mission churches when the city church mission closes. Bro. Dickson is arranging to have a large tent erected, and a fine gospel singer has been engaged to assist us.

Work in California.

Gospel work in California is fairly difficult. Many of the shops are open on Lord's day, and the many theatres and places of amusement are thronged. People for the most part are given up to money making and pleasure hunting. This is a beautiful country, full of sunshine, orange groves and flowers. More rich people and millionaires are said to reside about here than in any other spot in America. You can find every known sect under the sun in this city. A number are here I never knew were in existence. We get some curious cases in our meetings. One man told me he was the "Lord God Almighty himself." We have just received a pressing invitation from Mrs. Zelius Laidlaw to go and visit them. They live in Ontario, about 40 miles from here. Many of your readers will remember her as Alice Zelius, of Doncaster. She is homesick to see an Australian once more. We will possibly see her soon.

One needs to be very careful and prayerful to-day lest he be led away by foolish and unscriptural teachings. I went to a preachers' monthly meeting a few days ago. One preacher denied the resurrection of the body, and the other the second coming of Christ. I had to rub my eyes to see if I were among Christian people. May we all be satisfied to abide by that which is written in the Scriptures. Our love to all the brotherhood in Australia.

Flowers before fruit; joy and praise before utility. We cannot help the world much if we are glum.



RATIONALISTIC LITERATURE.

This is an age of cheap literature and the printing press is the greatest of modern powers. In using the word literature, we are using it loosely. Not as indicating a distinct class of books, but as covering the whole range, good, bad and indifferent. We may not be justified in doing this, seeing that a book, before it can be classed as literature, has to achieve very high distinction. Literature is the aristocratic realm of the book world. But, for the time being, we are using the word in its popular sense, and the popular sense does not enter into fine distinctions. In the popular mind, the word literature is wide embracing. It is liberal enough to include in the same category the works of Shakespeare and the latest penny dreadful. It makes no distinction between the books that live and the books that flourish for a day and then die. The former rank as literature, the latter have their place among the things that do not endure. Using the word in its popular sense, this period in which we live may be said to be the most literary age the world has known. Everyone almost writes a book, or if not a book, at least a booklet. To get into print is an ambition felt by nearly all, and just as easily realised as it is felt. The facility with which one can now summon the printing press to his aid has its advantages and disadvantages. It gives the man who has something to say that is worth saying his opportunity, but at the same time it gives equal facilities to the man with an ill-balanced mind to say things that had better not have been said.

The sixpenny reprint.

It would be impossible for anyone to estimate the good or evil resulting from the wide dissemination of cheap literature, made possible by modern improvements in printing machinery. The change from the days of Caxton, the father of the printing press, to our own times, is one of the marvels of the age. It is not so long ago that the possession of books was the privilege of the few; now, there are none so poor as not to possess a library of some sort. True in the latter case it may resolve itself into a few sixpenny reprints, but not therefore to be despised on that account, inasmuch as the best and the worst of our literature is easily obtainable in that form. And this is where the stupendous power of the printing press is asserting itself. The sixpenny popular reprint is becoming an immense power in moulding the thought of

the age. It is only within the last decade or so that this development has taken place. It is a development, however, that will go on with increasing force as the years pass by. Whether for good or evil will depend upon the character of the books which find their way into the homes and hearts of the people. In the main, it may be said that in the present output of cheap books, the good predominates. There is a vast circulation of books that have an uplifting tendency. Inspired by Christian thought, they are leading the people into the higher walks of spiritual life. On the other hand, there is an increasing number distinctly hostile to Christian sentiment and grossly material in their character.

The Rationalistic press.

If the religious press has been active in providing and circulating good cheap literature, it must not be forgotten that the rationalistic press has not by any means been idle. In Great Britain it has been extremely active of late years. The Rationalistic Press Association has its own publishing house, and has been flooding the country with its cheap reprints of rationalistic literature. It has suddenly developed the missionary spirit and is sending out one of its representatives to deliver lectures in Australia and New Zealand. Circulars have been sent, intimating the approaching advent of this gentleman, one of which circulars we have received. The lecturer is chiefly distinguished for having translated Professor Haeckel's works into English, and as a disciple of his, will therefore lecture on the subject of evolution. In the circular which announces the approach of this gentleman, we are told: "His lectures will deal mainly with the teachings of Evolution, which are set forth in our famous R.P.A. Cheap Reprints. . . . Many hundreds of thousands of these have already been sold in the colonies." Apparently, arrangements have been made with leading booksellers for the sale of these books, and no doubt the lecturer himself will duly advertise them. It is claimed that nearly two millions of these sixpenny publications have been sold, and the evident intention is to push their sale as widely as possible.

The Riddle of the Universe.

The list of these books, which we have now before us, contains forty-one different reprints, the principle one of which is Haeckel's "Riddle of the Universe." Indeed, this particular work may be said to

form the foundation, if not the creed, of the rationalistic party in Great Britain and elsewhere. For a long period, this particular party had no creed. It was, in the main, content with mere negatives. Professor Haeckel has rescued it from this position and has now enabled it to affirm something. Those who know anything of the books published by the R.P.A. can only regard their wide circulation as a calamity. They are distinctly anti-Christian, and inculcate a materialism that has no room for the idea of a creative power. They are principally dangerous because they affirm as science that which is not science. If anything were required to show poverty of resource on the part of Rationalism, no more striking example of it could be found than in the eagerness with which they have embraced the speculations of a man whose theories are very largely discredited by scientific men. Haeckel, himself, complained bitterly of the opposition of many of the scientists of Europe, and that many once with him have deserted him. Those who claim to be Rationalists should at least be rational in their beliefs, and yet it happens that those who boast of possessing this quality are most irrational, for there is nothing more irrational than their acceptance of a theory that finds in spontaneous generation the origin of all life.

The need of the hour.

The danger of these books is that they advance theories of life supposed to be founded on the facts of science, while, as a matter of fact, they are for the most part, incorrect theories or wild guesses from insufficient data. Our young people should be warned against these books, and their true character should be made known. F. C. Spurr, of the Collins-st. Baptist Church, in speaking of his debate with Mr. Hiatt, the socialist, said, in regard to the audience at the debate:—"The majority of them, if put under cross-examination, could not say what Christianity is. But the thing that struck me, and has caused unrest ever since, is that many of the men are exiles from the church. They are not the ragtag and bobtail of a city. They have been through the churches and the Sunday Schools, and have left them. It seems to me that, if I may take Mr. Hiatt and the audience as an indication, there is something radically wrong with Christian teaching in this city; we shall have to change our methods and our preaching." There is no doubt in our minds but that the literature circulated by the R.P.A. has done much to bring about the condition of things set forth by Mr. Spurr. What change of methods Mr. Spurr would suggest to meet the case, we do not know. It appears to us, however, that all the churches might combine for the purpose of establishing permanent lecture bureaus. The object being to expose the fallacies which are put forth in the name of science against the truths of Christianity. Men of capacity from all the religious bodies to be selected for this task. Surely, the churches are neg-

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lecting their duty, if they are silent, when error is being taught as truth and exploded theories are being palmed off upon the people as solid facts. In addition to this, steps should be taken to ensure the wider circulation of a higher and more reliable kind of literature than that disseminated by the R.P.A. There is abundance of it at our hands ready for use, if we will only exert ourselves to get our non-church-going friends to read it. In this matter it is time that the churches roused themselves and did something to promote right thinking upon those great questions which touch upon our common faith.

Editorial Notes.

Are We Improving?

It is generally believed, and not without just reason, that on the whole the world is improving, and yet there is much that appears inconsistent with such a conclusion. The American *Expositor* for March publishes extracts from advance sheets of a new work by Wilbur F. Crafts, "National Perils and Hopes," described as "an epoch-making book," which scarcely appear to favor the optimistic conception of moral and spiritual progress, at least so far as America is concerned. He points out that "Since the civil war, thirteen clouds, some of them cyclonic, have increasingly darkened the American sky, namely: the consumption of liquors, murders, divorces, lynchings, labor riots, municipal corruption, Sunday dissipation, impure shows, 'yellow journalism,' brutal sports, judicial maladministration and general lawlessness." This is a black list, but the pity of it is that Mr. Crafts is able to produce the cold hard figures which prove his statement. He shows that "the per capita consumption of liquor has increased steadily since 1844, like a rising tide, except in years of financial depression," and affirms that "all the thirteen evils enumerated have increased faster than the population." It is certain, however, that the full effect of the temperance wave now passing over the United States is not yet realised, and Mr. Crafts has probably not considered this in his indictment. The remarkable progress of anti-liquor legislation of the past twelve months or so will most certainly tell on the future of that country.

Startling Statements.

Mr. Crafts in the work mentioned above shows the clear connection between the consumption of drink and crime. We are told that, "At the twelfth International Congress on Alcoholism, held in London in 1909, the Chief Justice of England, Lord Alverstone, presiding at a union-meeting of many temperance societies of the military and civil services of the British Government, gave 'ninety per cent.' as his estimate, from fifty years' observation as lawyer and judge, of the proportion of crime

that is primarily due to intoxicants. Independently, Judge Wm. J. Pollard, of the police court in St. Louis, had previously named 85 per cent. as his estimate from a lower range of judicial observation. And in a paper sent to the Congress by Lt.-Col. McHardy, based on the study of 153 criminal cases in Edinburgh, 84 per cent. was the exact result found. These strikingly concur with older statistics gathered by the Massachusetts Bureau of Labor (26th Annual Report), from wider and more scientific examination of the criminals of a whole State, which showed that 94 per cent. were 'addicted to the use of liquors' and 82 per cent. were 'in liquor' at the time of committing the offence. What a travesty of justice to require judges to license in one term of court the business that shall furnish nine-tenths of the crime that shall be brought before them in all other terms!"

Murders, Divorces, Lynchings, etc.

Of the thirteen increasing evils mentioned in our first editorial note, Mr. Crafts states that in nine of them: "Murders, Divorces, Lynchings, Labor Riots, Municipal Corruption, Yellow Journalism, Brutal Sports, Judicial Maladministration and General Lawlessness," America "beats the world." In 1908 the murders numbered 8952 and the suicides 10,852. "Our nine thousand murders a year mostly occur at night between 8 and 5, at the rate of *one murder every twenty minutes*." Divorces also are alarmingly on the increase. While Mormonism is described as "a hierarchy as heathen as Jezebel's priests of Astarte," the writer declares that "the consecutive polygamy of unwarranted divorce is as much more perilous than Mormonism to the body politic as blood poisoning is more dangerous to the individual than a local ulcer." According to the Census Bureau of the United States, divorces have "since 1867 increased three times as fast as the population." In 1906 there were 17,062 divorces, and "at the rate of increase shown the number in 1910 would be fully 75,000, that is about 250 a day, not counting Sundays and holidays when no court sits." Lynching is described as "one of the offences of which Americans have almost a monopoly." In 1908, while the number legally executed was 92, the number lynched was 100, of whom all but seven were negroes. Of municipal misrule the author says, "In this whole matter our country is immeasurably the worst of all," and he quotes the words of the Hon. Andrew D. White, who knew Europe well as American ambassador to several foreign courts: "The worst governed city of Europe is better governed than the best governed city of America." The other evils mentioned are also dealt with and Mr. Crafts' statements are well calculated to arouse public opinion to the progress of the powers of darkness in a land boasting to lead the world in civilisation. The position of the writer is such as to command attention and it is to be hoped that the light shed on these festering cesspools of American life

will tend to restrict the body-killing and soul destroying effects arising therefrom.

Picture Shows.

The moving picture show has come to stay. Throughout England and America, as in Australia, it has become one of the most popular forms of entertainment. All over London, all day long, cheap shows are conducted where for one or two pennies people may sit as long as they like and witness the repeated exhibitions of a few films. In the United States every small town has one or more of these "nickleodians" as they are termed, where for a nickle (2½d.) an hour's entertainment may be had. Of course many picture shows are not only unobjectionable, but highly instructive, but this cannot be said of a large proportion. It will be well for parents to exercise a careful oversight in this matter. Picture shows are especially attractive to the young at an age when character is being formed and as has been well said in America, "One moving picture show with evil pictures can undo the work of three Sunday Schools." In Cleveland, a committee of prominent men at the request of the Humane Society moving picture shows witnessed 290 films and detailed written reports show that 40 per cent. of them were not fit for children to see, and children under 18 formed 21 per cent. of the evening audiences. The objectionable shows included stealing, murder, drunkenness, indecent suggestion, loose ideals of marriage, domestic infidelity, etc. As a result of the investigation two arrests were made. While we do not suppose the evil is so marked in Australia, it is certain that some of the shows presented here are not fit for Christians to attend.

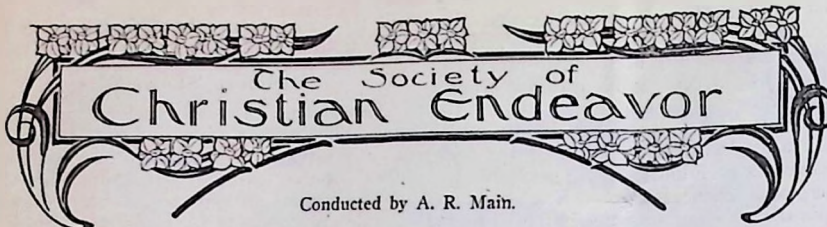
How to Help the Preacher.

By A. W. Jinks.

- By evidencing sympathy, or fellow-feeling.
- By regularly attending the meetings.
- By liberally supporting him.
- By protecting his reputation.
- By taking a deep interest in what he says and does.
- By recognising the dignity of his office.
- By viewing his work in the light of Scripture, and not in the light of ideas and opinions.
- By letting him do his work in the way that he sees produces the most good.

The Coming Triumph.

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of his terrible swift sword;
His truth is marching on.
I have read a fiery gospel writ in burnished rows of steel;
"As ye deal with my contemners, so with you My grace shall deal;
Let the Hero, born of woman, crush the serpent with his heel,
Since God is marching on."

**CHRIST'S "VERILIES."**

Topic for May 16.

Suggested Subjects and Readings.

His "verily" sure—2 Cor. 1: 19-22.

A prayer "verily"—Mark 11: 23.

A regeneration "verily"—John 3: 1-5.

A service "verily"—John 13: 12-17.

A warning "verily"—John 13: 38.

A promise "verily"—John 16: 23, 24.

Topic—Christ's "verities"—John 6: 26, 32, 47-53.

Every reader of the gospel story must have been struck with Christ's repeated use of the word "verily." It occurs in the four Gospels over one hundred times. John in his Gospel gives twenty-five instances of Christ's introducing a sentence with "Verily, verily." It is noteworthy that the Synoptics do not give the reduplication at all. Everybody knows that "verily" is really the same as the word "Amen" (which latter is a transliteration in English of the Greek). It will be profitable, then, to note this word.

Amen.

This most common of Bible words means "truly" ("verily"). At the end of a prayer, it means "So be it"; is itself a prayer; we first offer our petitions, and then regarding the whole pray that they may be granted, as we truly wish them to be. Luther said; "As your Amen is, so has been your prayer." The Jews called an ill-considered Amen an "orphaned Amen," and whosoever says such, "his children shall be orphans." The implication of 1 Cor. 13: 16 that the members of the congregation were in the habit of adding an audible "Amen" to the thanks or prayer should be noted. We are told that in the sub-apostolic age the "Amen" of the people was like thunder, and the heathen temples (empty because the worshippers had been won for the church) shook with the noise. We could profitably get back to primitive practice. It would be better than letting the person praying alone say it, or listening to the choir singing it.

What gives most interest and importance to the word is that it is a name of God himself. In Isa. 65: 16 God calls himself "the God of Amen" (so R.V., margin; text has "God of truth"). In the N.T. the name is applied by the glorified Christ to himself: "These things saith the Amen" (Rev. 3: 14). How significant are these titles! God is the God of Amen, of truth; he loves truth, and hates a lie with a fearful hatred. He is the God of Reality, and therefore hates shams of all descriptions. Christ is the Amen; the truth itself; "We are in him that is true." It is significant that Laodicea—the church which was perilously near to being but a sham, which was half-and-half, neither hot nor cold—

is the church which is addressed by "the Amen," the very Truth himself.

Paul (in 2 Cor. 1) gives us a very practical corollary from these thoughts. Some of his enemies at Corinth slandered the apostle; amongst other things, they said he had small regard for his word, for he had promised to come to Corinth and had not done so. This charge of ficklemindedness he meets in 2 Cor. 1: 18-20, which is eminently worth reading. Paul knew Christ; in him was yea; through him was it Amen; and because of that he could not be guilty of lying. What a magnificent example and lesson we have here. Robertson puts it well: "He was in Christ; and Christ was the Christian's yea, the Living Truth; and the word is but the expression of the life. Now what Christ was, the Christian is, in degree. Christ, says Paul, was true; and God has established us in Christ. Therefore, fickleness, duplicity, or deceit, are impossible to us." In short, we too must be able to add "verily, verily," to every word we speak; for it will be a true word.

All Christ's words are true.

"The Amen" can add "Amen" to every word he says. All his words are equally true. No syllable that fell from the lips of the unique Son of God can be unimportant. The Master warned us against light talk; idle words must be given account of. He who gave warning set us an example. His every word was weighty with meaning and purpose. "Thy word is truth." Sometimes we need to be reminded of this. Some of us are prone to divide the words even of the Lord into two classes, and then label one group "essential" and the other "non-essential." This will not do. We dare not suggest that any word of Jesus could possibly be "truer" than another. "We are in him that is true," John says. "Through him is the Amen" (2 Cor. 1: 20).

Some words especially important.

In addition to the truth and importance of each word of the Master, let us think of the fact that some are of special importance. He himself took care to call our attention to weighty truths by prefacing "Verily"—and even "Verily, verily"—to them. It is a useful hint; wherever you see a sentence of Christ's introduced by "verily," then read that twice over. It is sure to be worthy of extra careful attention. Though no truer than others, it will be likely to deal with vital truth; something that closely concerns our well-being.

Take, for example, these "verities" recorded by Matthew. The majesty and supremacy of God's word and law are taught in 5: 18. In 10: 15 the fate of rejectors of the Christ, of those who sin against much privilege, is pressed upon us by the words: "Verily, I say unto you, It shall be more tolerable for the land of Sodom

and Gomorrah in the day of judgment, than for that city." The same chapter (10: 42) seals with a "verily" the promise of sure reward to the one who rejects not, but accepts and serves the Christ in however humble a way: The giver of a cup of cold water, "Verily, I say unto you, he shall in no wise lose his reward." The power and necessity of faith is similarly introduced in 17: 20. In 19: 23 the exclusiveness of the kingdom, and the necessity of putting it first, are taught.

A study of the "Verily, verily" of John's Gospel is also interesting. Jesus' great words to Nicodemus about the birth from above in order to see the kingdom of God, and again of the more specific, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God," are prefaced by the arresting words (John 3: 3, 5). These are excellent illustrations of the use of these introducing words; it is as if the Master said, Give now special heed; for what I am about to say is all-important. See also 6: 53 for eating the flesh and drinking the blood of the Son of man. In 12: 24 the great prophecy of his death and resurrection and of his increased influence thereafter is drawn attention to by the usual solemn preface. "Verily, verily" always introduces some word of deeper truth.

"Something Just as Good."

A druggist was sentenced the other day for supplying a customer with an article different from what had been ordered. The sentence met with general approval, although no bad results had followed, nor was it claimed that what had been furnished was harmful. It was simply a case of giving "something just as good" as was asked, a practice that has become so common as to have made threadbare the jokes based on it. Where the customer consents, the responsibility becomes his own; in this case the seller did not let him know what was done.

Among the most important of recent reform laws are those forbidding adulteration of food and drugs. The druggist's responsibility is universally recognised. Substitution becomes especially criminal when results may be fatal. To use one substance for one having similar general effects may injure a patient's health when the physician has carefully chosen the remedy adapted to the particular case. Patient and physician alike have a right to know that they will get precisely what is asked.

We are all diseased with the fatal illness of sin. The great Physician has prescribed the one remedy that is effectual, and has put it within the reach of all. What is to be said of us if we tell sufferers that we can give them "something just as good"? It may be a moral life in place of faith in Jesus Christ as the one Saviour from sin; it may be excellent sentiments in place of God's word; it may be reform instead of redemption; if it is anything except what God has provided for the great need, is such substitution anything less than criminal?—C.E. World.

"Missionary activity is the divine plan for keeping the church sound in faith and clean in life."



Address Communications concerning Australian Missions to T. B. Fischer, Glebe Avenue, Cheltenham, Victoria.

Information from Miss Tonkin, China.

We had a splendid time this Chinese new year. Quite 10,000 passed through our meetings, and many seemed deeply interested. The attendance of outsiders keeps up well, and our chapel is fairly filled for our Sunday services. We have been having some very searching times among our native brethren. Some of them had to be disciplined some year or two ago, and they had some powerful dealing from the Lord since, which has led them to a confession of their sins. They have asked to be received again into fellowship. We are very glad to have them back, as they are fine capable men, and we believe will be stronger for having been so tried. Love to all.

Old Bibles, Songs & Solos, Razors, etc., for Pentecost.

I have often wondered what our people in Australia do with their old Bibles and hymn books. We can put them to splendid use down here. Nothing is more appreciated than 1st, clothes old and new, all descriptions, varieties and fashions; 2nd, old hats and caps, especially felt ones; 3rd, Authorised Bibles, and Songs & Solos, old or new; 4th, old umbrellas; 5th, old razors (never mind if they won't cut butter; a number of our boys shave with pieces of glass bottles); 6th, needles, and cotton; 7th, pieces of print from the size of a handkerchief upwards; 8th, pieces of fencing wire from 6 inches long upwards; 9th, all kinds of garden seeds (flower, fruit or vegetable); 10th, old enamel ware, such as mugs, plates, basins, etc. It would take about 100 cases to swamp the market. So far I have confined myself to things which may be given without causing any expenditure to the givers. If any wish to purchase anything, please advise them to put it into common household soap. Nothing is more needed, and few things are more acceptable, than the last named article.—F. G. Filmer, Feb. 10.

Note by Secretary.—Each State Secretary will gladly supply information how to send goods. The following depots are already arranged for: N.S.W., Marcus Clark; S.A., Mrs. Haverland, North Adelaide; Vic., c/o Swanston-st. chapel.

Weaving additions at Baramati, India.

We have now enlarged our weaving room sufficiently to take three more looms, and have set one of them up, and put a man on to it to begin his practice of weaving. This week we have also received a new six-spindle bobbin winder from England at the cost of £7/5/-, and this should be at work within a week and supply all the looms with filled bobbins, one boy working

it for some time to come. Since last January, I have put those who are skilled weavers on piece work, and they do more now, having no difficulty in earning Rs. 15 per month, whereas before it was never more than Rs. 13. They actually earn this amount, Rs. 15, but there is not a weaver in Baramati out of the 100 families at work who earn anything like this sum, outside our own factory. We have engaged two or three rooms at Mahabeshwar for our rest time this hot weather, and will go up there some time in April, when the mercury begins to bubble down here. We are very pleased with the boy Dinka, in Bombay. English is not his strong point, as you will believe when you read his letters. However, we are very pleased with the progress he is making. He is a nice boy, and doesn't easily spoil under his new surroundings. Our united Christian love.—H. H. Strutton, March 7.

P. A. Davey writes from Tokyo, Japan.

Three baptisms at the church at Koishikawa last Sunday, one a young lady who has often come to Mrs. Davey for singing lessons, and has partly through her influence, and partly through the influence of Bro. Wada, been led to Christ. Others will be baptised shortly. Last Sunday the house of Bro. McCoy, our missionary at the school, was burned to the ground. It was insured for £600. Fortunately I had paid this year's insurance dues only a week before. The value of mission policies in all Japan is over one million yen. All our mission homes are insured, though not the chapels. Fortunately, too, Bro. McCoy was also insured, so that there will be no financial loss to him, or the Mission Board. We feel safe to have ours insured in a place like Japan, where fires are so frequent and disastrous. Best regards to all the Committee.—24/2/10.

Points from States' Committees.

At the first meeting of the N.S.W. Committee the following appointments were made:—President, E. Gole; Sec. and Treas., G. T. Walden; Chinese Committee, President, F. Newby; Vice-pres., Bro. Taylor; Sec., Mrs. Priddeth. It was agreed that the collectors of the churches in and around Sydney should be invited to be present at the next meeting. It was resolved to approach the Y.P.S.C.E. with a view to securing their help in supporting a native teacher.

The Victorian Committee had a busy meeting on April 18. Two applications were received for Foreign Mission service. Final arrangements were reported re the Oba Mission, and everything considered satisfactory. Bro. and Sister Purdy and their 60 teachers and 50 schools with 1000 scholars are now part of our own work. It was decided to hold the annual officers' and collectors' social on June 13. Full particulars will be given later.

Notes and Comments.

Chas. Watt.

With your permission I purpose from time to time referring to any items of importance that appear in the press. The following is from the Sydney *Daily Telegraph* of March 3: "In the course of a recent sermon to a crowded congregation in the City Temple, London, just before going on a holiday, the Rev. R. J. Campbell said he was gratified at the spirit of prayer prevalent in their midst, and this spirit had found expression in the formation of bands of praying souls. Never before had he felt so convinced of the efficacy of prayer as he did at the present time."

Now under normal healthy conditions this would be a gratifying item of news, but the conditions in this Temple being both abnormal and unhealthy, when we inquire into it we shall find that it is merely the meaningless gush that is used by all anti-Christian cults to entrap weak, unwary and unstable souls. These cults, Unitarians, Theosophists, Spiritists, Christian Scientists, etc., could get but little hearing if they did not masquerade in Christian clothing. To whom, for instance, does R.J.C. pray? Certainly not to Jesus Christ, for he pours ridicule on all his claims. Then does he pray to God? If so, we had better see what his conception of a God amounts to. "The New Theology holds that we know nothing, and can know nothing of the Infinite cause whence all things proceed, except as we read him in his universe, and in our own souls. When I say God, I mean the mysterious power which is finding expression in the universe, and which is present in every tiniest atom of the wondrous whole. I find that this power is the one reality I cannot get away from, for whatever else it may be, it is myself!"

Thus clearly if R.J.C. prays to this "Infinite Cause" he prays to himself. There seems no avoiding this logic; and as further proof of his contention that this "Infinite Cause" and himself are one and the same, note the following: "My God is my deeper self, and yours, too; he is the self of the universe and knows all about it. He is never baffled and cannot be baffled; the whole cosmic process is one long incarnation and uprising of the being of God from itself to itself." As Prof. Jones, who recently visited here from England, was wont to say, on presenting a knotty morsel to his audience, "There, try your teeth on that." Mr. Campbell simply excels in definitions that are wondrous in their amazing luminosity. What, for instance, could match this: "We have seen that it is by means of the universe and his self-limitation therein that God expresses himself to himself." Mark you, "we have seen" it! Evidently Mr. C. and his "bands of praying souls" are gifted with an acuteness of vision that enables them to see through pretty thick mud.

As a simple matter of fact, Mr. Campbell can find no authority anywhere for praying to any one, either in the heavens

above or in the earth beneath; and this statement of his about "feeling the efficacy of prayer" is either an amazing delusion or a wilful blind to gull weak Christians. The only source of such authority is the Holy Bible, and the New Theology, in both its origin and essence, is merely a virulent attack upon that Book. Here is his estimate of the precious volume in one sentence: "Never mind what the Bible says about this or that, if you are in search of truth, but trust the voice of God within you." This is in square keeping with the grand fallacy of his whole system: "The

real test of truth is to be found in the response it awakens within the soul." In laying down this dictum Mr. C. gives the lie direct to the New Theology; for it is unquestionable that the response which the Scripture teaching has awakened within the souls of all the best and noblest men and women for 19 centuries, is the direct negation of the teaching of R. J. Campbell. But is his dictum true? Is this the real test of truth?

This question is so interesting and so important that we shall have to defer the answer for want of space.



West Australia.

PERTH CHINESE MISSION.—Our fifth anniversary was held on March 15, and was very successful. H. J. Banks, in a brief but stirring address, said that the work amongst the Chinese in Australia stood out as a bright spot in the cause of Foreign Missions. He congratulated the teachers upon their splendid attendance, which averaged seven out of a staff of nine. We took the opportunity during the evening to say good-bye to our Chinese evangelist, James Own, who leaves us for Canton, China. S. T. Upham and C. Garland, in presenting our brother with several tokens of esteem from the teachers and scholars, alluded to the splendid efforts he had put forth in preaching the word of life to the Chinese scholars. The annual report was very encouraging. Four scholars had decided for Christ, making a total of 14 converts as the result of four years' gospel preaching. Musical and other items by the teachers and scholars contributed to an enjoyable evening.—W. Alexander, April 18.

Tasmania.

LAUNCESTON.—At a business meeting of the church here Bro. Moffit was engaged to labor till the end of June. As great interest has been aroused by Bro. Moffit's addresses, the church felt that it would be very unwise to allow our brother to leave just yet.—J.E.T.

New Zealand.

SOUTH DUNEDIN.—Although we have to record two losses by death, we have to rejoice in that two young men have made the good confession and are now baptised believers working for the Master. The church has engaged the services of Bro. J. M. Innes as evangelist, and already the attendances have improved considerably, the number attending the week night prayer meeting last Wednesday being a record for many years. We are hopeful that under the blessing of our Father we shall have the pleasure of reporting many additions in the near future.—W. H. Palmer, April 13.

HAMPDEN.—On Lord's day, April 3, a harvest thanksgiving service was held in our chapel, which, considering it was the first ever held in this place by our brethren, was a great success. T. Arnold, of N.E. Valley, Dunedin, exhorted, and preached a gospel service at night, when two

confessed Jesus. These two sisters were baptised by Geo. Cunningham, of Oamaru, on April 7, and last Lord's day, April 10. Bro. Lowe extended to them the right hand of fellowship on behalf of the church. The proceeds of the sale of the harvest festival were forwarded to Oamaru as a donation towards the building fund.—J.B., April 13.

ASHBURTON.—On Lord's day evening, April 3, we held our harvest festival, when the church was beautifully decorated with cereals, fruits, vegetables, and flowers. Last Lord's day evening we held a baptismal service, when a man, and the youngest daughter of our evangelist, were baptised. Bro. Greenwood preached an earnest and forceful sermon on "Children and the Kingdom." The service was most impressive, and we hear of others who are almost persuaded. The church is thoroughly united, and anxious to go forward.

DUNEDIN.—The Home Mission Committee having decided to take up the annual golden offering for Home Missions on May 22 and 29, a Home Mission rally of the combined Dunedin and suburban Churches of Christ will take place in the Tabernacle, on Thursday evening, May 12. The amount apportioned to the Tabernacle to raise this year is £150, and the Committee hope to receive £500 from all the 14 churches of the district. J. M. Routledge has been appointed financial Home Mission agent for the church, and it is hoped that all members who cannot make a golden offering in May will lay by monthly, by means of the envelope system, so that they may contribute a golden offering per year. 2½d. per week regularly set aside will do this.—L.C.J.S., April 18.

Queensland.

BOONAH.—The church here was cheered by a visit from Mr. Jarvis, a Baptist minister from England, on Sunday last. He addressed the church at the worship meeting, and preached at night. The seating capacity of our building was fully taxed at night. The church here is thankful to our brother for his earnest and able addresses.—T.F.S., April 20.

MA MA CREEK.—Fine meeting on Lord's day morning, April 17. Over 50 present at breaking of bread. Bro. Waters exhorted from Isa. 40: 31. Re-engagement for a further term has been offered by the church to Bro. Waters, who has accepted same. At last business meeting it was decided to make an effort in purchasing a horse for use of evangelist, and when that is

done it will be a long-felt want supplied. Land adjoining the church has recently been securely fenced and gates erected, and nearly sufficient money is in hand to meet all expenses therewith. Much sickness has prevailed among our members of late. Some have been restored, others are yet confined to their bed. Interest in all meetings good, but hope to see a still greater interest and better attendances during the longer evenings.—W.W., April 18.

DARLING DOWNS CONFERENCE.—The half-yearly Conference of members of the church on the Darling Downs was held in the Toowoomba chapel on Wednesday, April 20. The morning meeting opened with a devotional service conducted by Bro. Blackwell. At 9.45 the Toowoomba evangelist, J. W. Parslow, took the chair for the business session. Roll call of delegates: Tannymorel, Bro. F. and Sister Miss V. Blackwell; Mount Tyson, Bren. H. E. Quire and M. McIntyre; Oakley, Bro. and Sister I. Anderson; Chinchilla, Bren. Flett and Davis; Pittsworth, Bro. J. Kennedy; and a large number of city brethren. During the Conference there were present, beside the above-mentioned delegates, Bren. J. I. Mudford, Will. Collins, and Suchting (Brisbane), and Bren. T. G. Mason and W. Berlin (West Moreton Circuit). Secretary's report: Church membership, Jan., 1909, 63; Jan., 1910, 108; April 20, 1910, 120. Baptised since Jan., 1909, 50, and 13 awaiting baptism. There were 50 males and 83 females (including those not yet immersed), located thus: Toowoomba, 76; Mount Tyson, 6; Oakley, 5; Merin-gandan, 2; Tannymorel, 19; isolated, 12. Sunday School report: Membership, Jan., 1909, 34; Jan., 1910, 71; April 20, 1910, 93; being 86 scholars and 7 teachers (42 males, 31 females). Ten decisions for Christ from School in 1909, and 6 since new year (not yet baptised). Young People's Society: On roll, 56; average attendance, 35. Boys' Club: On roll, 57; average attendance, 25. Dorcas Society: On roll, 10; average attendance, 5. Young Men Students: On roll, 5. Temperance Society: 150 pledges have been taken. Treasurer's Statement: Income, Jan. to Dec., 1909, £225/10/10; Used for Renovating the Chapel, £50; Deficiency, £110/11; Total, £277/1/9. Expenditure for same period, £277/1/9. Income, Jan. to April, 1910, £63/4/10; Deficiency, (since subscribed), £19/15/6; Total, £83/0/4. Expenditure for same period, £83/0/4. Money passed through the bank during 21 months, £420 6/. Reports from the delegates were all highly pleasing, and evidenced good and solid work being done all over the Downs. Tannymorel are planning the building of a chapel there. The action of the officers in securing one of our own young men for the work of district evangelist was heartily endorsed, and his work is to commence almost immediately. After an animated but kindly discussion, in which the visitors joined, it was decided to rebuild on the site already occupied in the city, three brethren being appointed to make the necessary arrangements. The Conference having been made a regular half-yearly institution, officers were appointed, Bro. Quire being made President, and Bro. Chas. Young (city), Secretary. A big public meeting, presided over by the D.D. Conference President, was commenced at 7.30 p.m., and the chapel was filled with an interested audience of about 150 persons. A magnificent programme of songs, recitations, action songs and musical items was arranged, besides the inevitable refreshments. The greatest interest was manifested in the very fine and inspiring address delivered by Bren. Mudford, "What the Church Most Needs"; T. G. Mason, "The Ideal Church"; L. A. Hoskins, "Past Successes and Future Work"; and earnest talks by W. Collins, State Secretary, who advocated the penny a week plan for Home Missions, and W. Berlin, who called to mind the very first Conference of our people ever held in Queensland, which he attended at Toowoomba. The meetings right through were an inspiration, and much benefit to our city and district members and work will certainly result. After a hearty vote of thanks to all helpers and visitors, the meeting closed with the Benediction.—L. A. Hoskins.

New South Wales.

LISMORE.—Yesterday was a good day with the brethren. Prior to the morning service Bro. Saunders immersed nine aboriginals—eight men and one lad, who had come in from Dunoon for the purpose. Sister Azalea Harding, teacher at the Reserve, has six others—three men and three women—ready to come next Sunday. This will make sixteen for this month. We all rejoice with our sister at the success attending her efforts. Splendid congregations at both services yesterday, several visitors being present. J. H. Hamblly has been elected secretary to Bible School in succession to R. F. Walker. The school is commencing to take new life. Much sympathy is felt for Bro. and Sister Wother- spoon, junr., who on Tuesday morning last had their home destroyed by fire. Improved meeting at Bangalow on Wednesday last. We are waiting anxiously for the arrival of the new district evangelist.—E.A.P., April 18.

AUBURN.—An encouraging feature of the work generally is the splendid attendance at the meeting for breaking of bread; fully 65 per cent. of the total membership meet around the table each Lord's day. On the 13th two sisters were received into fellowship. A very enjoyable social evening, arranged by the Senior Bible Class, was spent on Tuesday last in the chapel, when the opportunity was taken by the members to present evangelist S. H. Mudge and his wife with a beautiful 8 day clock on the occasion of the anniversary of their marriage. The officers, on behalf of the members, wish them many years of happy wedded life. The remainder of the evening was devoted to songs, recitations and games; refreshments were also handed round by lady members of the class.—A.W., April 25.

MOSMAN.—Splendid meetings both morning and evening on Lord's day, April 24. The subject of Bro. Geo. D. Verco's sermon for the evening was, "A Nobleman Converted," and in response to the invitation a fine young man came forward and made the good confession.—G.D.V., April 24.

ROOKWOOD.—Work going on steadily. A. Brown of Petersham still preaching, and visiting one day a week. Meetings well attended. Auxiliaries all in fairly good order. C.E. meetings profitable and enjoyable. Junior C.E. holding good meetings, having altered the time to Lord's day morning at 10 o'clock. The Bible School anniversary and distribution of prizes falls due in the early part of next month. The addresses by Bro. Brown are very helpful to the church as well as instructive to those outside. We are looking for a turn in the tide of events by having the mission tent pitched in our immediate district, to be preceded by having, if possible, an evangelist located to give the work an impetus.—M.A.

ENMORE.—Grand meetings last Sunday. We again had the pleasure of receiving two into fellowship. Amongst the visitors to the Lord's Supper were Dr. Clem. Verco and his wife, from Grote-st., Adelaide. Dr. Verco intends to remain in Sydney and commence work in the medical profession. Our brother was one of the leading doctors in Adelaide. Bren. Mathieson and Haggard, from Drake University, America, united with us. Bro. Mathieson preached at the morning and evening meetings. Miss Argue has returned to us again after an absence of twelve months. We regret to report the death of Mrs. Austin senr. We commend the bereaved ones to our heavenly Father. "Blessed are they that mourn, for they shall be comforted." The gospel service at night drew another big crowd. Bro. Mathieson took for his subject "The Work of a Man," and all who listened were delighted with the message, and went away feeling it was good to have been there. Bro. Mathieson leaves Monday, April 25, for Wellington, N.Z., to take up the work in that place. The choir rendered in excellent style "The Heavens are Telling," "Hallelujah Chorus," and "Thou Crownest the Years."

BROKEN HILL.—A good interest manifested in all meetings. Three confessions since last report. On the 10th a man and his wife came in 18 miles to be baptised. They were prominent Methodist workers at Silverton.—R. House, April 23.

Victoria.

MARYBOROUGH.—We held our Sunday School picnic at Bet Bet on April 6, when an enjoyable time was spent. It was an immense success. The Bet Bet brethren very kindly helped in many ways, and our committee express their thanks to them. On last Lord's day we had a refreshing time. Fine meeting in the morning, and at the gospel meeting the chapel was crowded. Things are brightening, and if all works out as we hope and pray, the prospects in this district are encouraging.—J.G.B., April 18.

WEDDERBURN.—On Thursday evening last the church held its annual meeting. Fairly representative gathering present. Bro. Treble occupied the chair, and reports dealing with the past year's work of the church were submitted and adopted. All the past officers, with the exception of the secretary, were elected, Bro. Peter Hansen (whose address is Wedderburn) being elected to that position. Bro. Hansen has consented to preach for us for three months from May 1. We are looking forward with great expectations to a visit from our Bro. Bagley in the near future.—G.D., April 22.

BRIGHTON.—Tuesday, 19th inst., F. Pittman spoke on "Bringing a Man to Jesus." Lord's day, F. M. Ludbrook exhorted the church on "The Resurrection Body." Gospel service, F. Pittman. Subject, "The Publican Sacrificing for Him." F. M. Ludbrook at Sandringham.—G.H.W.

DRUMMOND.—A. Strongman and H. Clipstone commenced a mission here on April 18. We finished the first week of the mission this evening. Since the inception the interest has grown considerably, and to-night we had the chapel packed to its utmost capacity, and splendid attention was given. This morning we had a record attendance at the breaking of bread, 34 being present. This afternoon we conducted an open-air meeting in the bush about four miles from here, and a good crowd assembled to hear the message. The church has just purchased an organ, which was used for the first time this evening. It was a splendid help in the meeting. We are continuing for another week, expecting to reap a harvest for the Master.

BRUNSWICK.—The new evangelist, Bro. Uren, with wife and child, arrived from Queensland on Thursday, by express, and was met by their deacons and their wives. The preacher spoke three times on Lord's day. The evening audience filled the chapel to hear the subject "Christ Before Pilate." Our brother made a good impression, and we are looking forward to great things with his assistance.—W.T., April 25.

RED HILL.—The little church, consisting of 16 resident members, met recently to consider the advisability of a forward movement. One suggestion was that we commence gospel services. Then one suggested that we should first obtain a building of our own. This was received with enthusiasm. Land for building purposes was immediately offered in three places. It was decided to accept a building block offered by Bro. W. Holmes, as being most central. £40 in cash was offered, every member contributing, and promises of more next year. A building committee was formed, and we expect to commence building immediately.—John Sheehan, April 25.

MELBOURNE (Swanston-st.).—Last Lord's day morning P. A. Dickson addressed the church. Bro. Gordon preached in the evening on "An Empty House." Good attendance and interest.

GEE LONG.—Meetings are large every Sunday, and Endeavor and Sunday School are increasing in numbers. A welcome social will be

tendered to Mr. and Mrs. Gordon on April 28.—H. Lofts.

WINDSOR.—Splendid meeting on Sunday night. After J. Pittman's address a young lady confessed Christ.—D.E.P., April 26.

CHELTENHAM.—Many visitors at anniversary services, including Mr. and Mrs. Sears, W.A.; Mr. and Mrs. C. F. McDonald, N.Z.; Mr. and Mrs. H. G. Harward; Theo. Green and A. Fischer, from Bible College; Miss Patrick, Carlton. Bro. Harward gave excellent exhortation. At night, J. W. Baker, of North Fitzroy, preached acceptably to a crowded audience, and three decided for Christ—Jessie Butler from E. T. Penny's class, and Miss Maggie Amees and Pauline Lessing from the Bible Class. We rejoice together. We sorrow, but not as those without hope, at the death of our dear Bro. Richard Judd, which took place on Saturday. May God comfort the loved ones left behind.—T.B.F.

BERWICK.—The anniversary services were held on Sunday, April 17, morning and evening. In the evening L. Johnston's subject was "The History of Church Reformation." A strong choir formed of Sunday School scholars and others rendered special singing under the leadership of N. Meyer. At the conclusion of the meeting two Sunday School scholars confessed Christ. The attendance was large at both services. On Monday evening, April 18, we had a full house to witness the prize distribution, and to enjoy a lengthy programme of recitations, solos, duets, etc. We had present with us on that occasion J. Binney and F. Pittman, who contributed towards the success of the programme, the former by his sweet singing, and the latter by an address on his recent visit to the Holy Land, which was listened to very attentively. The desire was expressed to have another visit from Bro. Pittman to complete the story of his travels. The anniversary was a great success, and the brethren are much encouraged. Our thanks are due to Mr. Thomas, editor of the *Berwick News*, for devoting a whole column to a report of the devoting a whole column to a report of the fine meeting on Saturday evening, April 23, to witness the ordinance of believer's baptism, when the evangelist delivered an address on baptism, illustrated by chart; also on Sunday evening a large meeting, when a special address was given for young men.

WARRAGUL.—The meetings for the preaching of the gospel are fairly well attended. We are badly in need of a building of our own. The seed is being sown from time to time, and the brethren are steadily working, and the future seems brighter. At the close of the gospel service on Sunday night, we had the joy of witnessing one young lady make the good confession.—George T. Black, April 25.

BERRINGA.—Bro. Jinks visited this town and held a Bible Class meeting. *En route* he found several disciples.

BRIM.—Last Sunday, April 17, we had meeting with us Bro. and Sister Payne, from the church at Unley, S.A. To-day, April 24, a fine meeting at the gospel service, building almost filled, Bro. Baker's subject being "Nature and Revelation."—E. Hovey, April 24.

CARLTON (Lygon-st.).—Bro. Taylor, one of the deacons of the Unley church, S.A., was with us in the morning, and took part in the meeting. Splendid service at night. Bro. Kingsbury's subject was "Wonderful Peace." The claims of the gospel and the appeal at the close led another young man to step forward and accept Christ. The numbers of the Century Bible Class are steadily increasing. Last Sunday the attendance reached 57.—J.McC.

South Australia.

HINDMARSH.—Wednesday, April 20, the quarterly business meeting of the church took place. P. Roberts presided over a fair attendance. I. A. Paternoster reported good attendances at the meetings during the quarter, one ad-

Continued on page 282.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

Continued.

Margaret was at the piano in the south room, and Frances was tuning her violin. After the first dreamy "Andantino" died away, Ware betook himself to the big willow chair in the window recess at the end of the piano, and paid strict attention to the music. Nettie Wallace, who tried to engage him in conversation, failed hopelessly.

"Are you musical, Mr. Ware?" Margaret asked, turning over the sheet music on the cabinet shelf at her left.

"I don't know one note from another," he answered. "But that—the one you played just now—it's like the out of doors we spoke about a while back. I find myself turning into an incurable optimist. More, please."

Margaret felt her cheek beginning to burn under his steady gaze before he turned to answer Nettie Wallace. Had he forgotten that it was barely four hours since he first met Jack Hilliard's sister? or was it true that the untrammelled life of the uplands swept a man's heart clear of false conventions, and taught him to hope where another might see no ground for hope? There was no rudeness in his gaze, but it said more than some men say in a year of wooing.

When he went back to camp that night, Ware took Hilliard with him. As he pointed out, this plan relieved the bishop from the danger of being compelled to sleep in the hay-loft; and the two men were more than glad to be together.

"You're a lucky chap, Jack," he observed, walking down the road.

"I thought you'd say so. Nobody knows it better than I do. She's the sweetest girl on God's earth, Norman. I hope he'll make me more worthy of her."

"Yes. You'll have a lot of that to see to yourself, though. I wasn't thinking only about Miss Stafford when I said you were lucky."

"O, I'm getting on pretty well in a business way, too," Hilliard agreed with the supreme complacency of the man who is occupying the centre of the stage for at least one brief hour.

"I warrant you are," Ware agreed. "That's not what I meant, either. I meant your sister. I'm going to marry your sister one of these days, Jack."

"You are, eh?" said Hilliard, stopping short.

"Sure."

"Making pretty quick time, aren't you? Ever see her before this afternoon?"

"You know I hadn't. That doesn't make any difference, I've seen her now."

"Well!" Hilliard fell into his nervous stride again, and his hand found its old place half-unconsciously on Ware's shoulder. "You know nothing would suit me better if I thought—but Meg isn't a girl that you can understand at one glance."

"I didn't say I could understand her. I said I was going to marry her."

"I'll be hanged if I wouldn't be glad to help it on, just to get ahead of Cavendish," Hilliard burst out after a moment of silence.

"Who's Cavendish?"

"Cavendish? O, Cavendish is the Perfect Individual. He can talk Greek and Latin. He paints pictures. He's been all over the world. He's worth about 'steen millions. Goes in for athletics in a genteel way. Good-looking, too—confound him."

"Is your sister engaged to him?"

"I don't know. You might ask her. Sometimes I think she doesn't know."

"It strikes me that she wouldn't promise to marry a man without knowing it. She'll know when she promises me."

"See here, Norman, I'd give everything I have on earth—except Frances—if I could O.K. this notion of yours. Meg is a grand good girl—you're not making any mistake there—the best sister any fellow ever had, true blue to the last drop of blood, and you're another."

"Glad you admire my sisterly qualities," Ware put in.

"Keep quiet; I'm talking. I want you to know how things really stand before you jump in."

"Thanks. I've jumped. Go on."

"Cavendish may be here to-morrow. I sha'n't send out any wireless messages and searching parties in automobiles to look for him if he doesn't show up. But you'll have a chance to see for yourself. He's just as determined as you are, I can tell you that; and he has several years' start of you in the race."

"Not to mention the 'steen millions, Greek and Latin, good looks, and other assets. Go on. You've roused my fighting blood now. All the rest of me was awake before."

"Cavendish dabbles in social effort. No, I don't mean pink teas and bridge. I mean college settlements, and art clubs for indigent newsboys, and that sort of thing. That's where he has his main hold on Meg. She's made those things a kind of religion since mother died. I suppose she's been restless; I know there's something that makes her unhappy; and that kind of work fills up the aching voids. And Cavendish helps with the art clubs and kindergartens; at least, he gives cheques; O, he's a celebrated philanthropist. Why, you've heard about him. He's the fellow that bought up the Silver Gulch mines when Merriam sold out, and he's a brother-in-law and cousin-german to five or six of your railroad officials, from the G.M. down."

"O, that's the man, is it?" said Ware. There was a peculiar tone in his voice. Hilliard could not see his face.

"I was going to say that if he isn't here to-morrow he will be in a day or two. Meg will stay on with the Staffords, to console them in the arid wastes of desolation after Frances and I take flight. And Cavendish will be on hand sooner or later. He's in Silver Gulch now. You'll be working around here for a while?"

"For a month or more, probably. It's not giving away company secrets to say that the gorge up yonder is furnishing some pretty tough problems. I'm only sorry for the time I've lost, not knowing you were here."

"Not much loss. I couldn't get away from work to be here before yesterday, and Meg came this morning. So this is your camp? Jolly enough, this time of year. What about snow?"

"O, it's in the day's work when it comes," said Ware, lifting the flap of his office tent. A sleepy-looking young man sat beside a rough pine table within, working over long columns of figures by the light of a lantern.

"I'm going to ask you if you won't sleep in the tent with the boys to-night, Traverse," said Ware. "I've brought my friend Hilliard home with me. Any extra blankets wanted? They're in the roll yonder. Knock off work now, and get to sleep; or your eyes won't be in shape for that transit to-morrow."

Traverse took himself off, readily accepting the will of his chief; and after a few minutes spent in looking over the field notes of the day Ware ordered Hilliard to bed quite as unceremoniously. When the lantern was out, Hilliard saw that the big fellow knelt at the foot of his narrow folding cot as simply as he had knelt night after night in the college years when the two men were room mates. Presently Hilliard heard his breathing as he slept—deep and peaceful, like a tired child's, though he had just now set the strength of his manhood to do battle against Cavendish's millions for the prize of Margaret Hilliard's heart.

Up in the little blue and white room at the ranch house, crouched by the window at the foot of the bed where Frances lay sleeping, Margaret watched until the dawn grew white above the pines in the gorge.

CHAPTER III.

UNDER THE PINE TREES.

The first shafts of sunlight were striking through the tops of Frances' pine trees when Margaret made her way to the piazza alone, noiselessly slipping the bolts of the door. Out in the corrals and about the barn a few of the men were astir, and Clorinda was making a subdued clatter of tins in the regions of the kitchen; but none of the other guests had risen.

The girl drew her shawl a little closer about her shoulders, for the mountain air was keen at sunrise, even in August. Laddie, the pure bred collie, who stood sentinel over the ranch house at night, came close to her, and thrust his delicate nose against her hand. She dropped upon the step beside him, with her arm about his neck and her cheek against his beautiful ruff.

"O, Laddie, if you could only talk to me!" she whispered.

Her brother found her there five minutes later, when he came back from the surveyor's camp. He had known her long enough not to be sur-

prised that she had stolen away from the others to watch the sunrise alone, but something that he saw in her face did surprise him.

"You're as white as a ghost, Meg," he said. "Didn't you sleep? What's wrong?"

"I slept a little while," she answered. "I never do rest very well the first night under a new roof, you know. Maybe it's the altitude here. Sit down, Jack. I'm glad for three minutes more alone with you. You'll never be just the same after to-day."

"O, yes, I shall," Hilliard insisted. "You'll have a sister; that's all. Frances vows she's going to make you come and live with us."

"Frances is a darling, but she never will understand how anybody can choose to live away from her mountains."

"You were having a grand dispute with Ware about the mountains last night," said Jack. "What did you think of him, any way?"

To his benighted masculine perceptions this remark seemed to embody the most delicate and consummate tact. He did not see the momentary flashing smile in Margaret's eyes which proved that she understood his question in all its bearings.

"I thought he was very tall," she said. "He doesn't seem to belong indoors—and yet anybody would know there were generations of well-bred people behind him, and his table manners were good. There wasn't time to observe much more."

"If I were asked to analyse that opinion—as an assayer—I should say, after I'd boiled and filtered and dried and weighed it, that the residuum is this: He's a man, and a gentleman. With a trace of irony."

"I'm not an assayer," said Margaret. "I don't have to spend my days in the mining country. That's a comfort."

"What is it about Cavendish, Meggy? Honest, now?"

"Why, I don't know whether he's coming to-day or not," she answered, rising. "He'll be here on the ten o'clock train if he comes at all."

"I'm glad I don't have to meet him, any way," said Jack. He understood that confidences were at an end for the present. "Ware will have a man over there when that train comes in, to see about his suit that he ordered sent from Cedar Hill. He said he could leave his work just before eleven, and dress and get over here in time,—since Frances doesn't want any rehearsing—and then give us the afternoon. Of course he asked me to stay to breakfast, but he seemed to understand why I wanted to hurry back here. There's Frances now."

Margaret turned, smiling, as the girl stepped out from the door.

"Don't go," Frances said. "I want you both."

She slipped her one hand into Jack's arm, and another into Margaret's, wheeling them toward the east.

"Every morning for two years, while Jack has been working at the smelter over yonder on the other side of the range, I have looked up through the pine trees to wish him good morning. I wanted to say it just once again, even if he is here now. No, Margaret, don't call me superstitious. Who knows? Maybe the best gift of your own life will come to you from my mountains."

"Who knows, indeed?" Jack agreed. "Silver Gulch is over in that direction, and Cavendish is coming to-day."

"I wish"—Frances looked up at her friend's face with a sudden wistful appeal, as Margaret made no answer—"I wish that God may make you as happy as I am now."

Margaret stooped hurriedly, and left a kiss on the soft, dark hair above Frances' forehead. There were tears in her eyes as she turned away. Jack looked after her, and shook his head.

"Has she told you about this Cavendish matter, Frances? Something is bothering her. He's not worth her trouble."

"I think we must trust her, and not tease her," said Frances. "Maybe it will be better after to-day. They do say that a wedding is

such a wonderfully good solvent for other people's difficulties!"

It was Archie Stafford who drove to the station to meet the ten o'clock train. Three or four other guests were expected besides the possible Cavendish—old pioneer friends of the Stafford family.

Archie had never met Mr. Cavendish; but he knew by instinct that the slender, erect man who swung down from the Pullman steps, followed by a smiling porter with bags and rugs, could be none other than the millionaire mine-owner. And, indeed, Cavendish was not at all terrible. He shook hands most cordially with his young host and all the pioneer friends, assisting Archie's flustered wits in the disposal of wraps and suit-cases; and he spoke quite simply, without any of the artistic flourishes that might have been expected, about the beauty of the heavily timbered mountains and brown sloping bench lands.

Archie could make no satisfactory guess as to the man's age. He might have been anywhere between twenty-five and forty-five—well dressed, affable, and unaffected; altogether the kind of man, superficially, at least, that Margaret Hilliard's friends would naturally expect her to marry.

Frances came into the hall with her mother to greet the new arrivals, and Cavendish was guilty of the first slight imperfection Archie had discovered in him when he clasped her hand.

To be continued.

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Federal Conference Executive President, G. T. Walden; Vice-President, J. E. Thomas; Treasurer, T. B. Verco; Secretary, D. A. Ewers; Assistant-Secretary, W. Beiler.

Executive Committee New South Wales—A. E. Illingworth, T. Hagger, S. G. Griffith, L. Rossell. South Australia—R. Burns, J. Manning, John Fischer, A. C. Rankine, T. H. Brooker. Victoria—F. G. Dunn, A. Millis, W. C. Craigie, R. Lyall, F. M. Ludbrook, C. Hardie. Western Australia—H. J. Banks, D. M. Wilson. Queensland—L. Gole, C. Watt. Tasmania—W. R. C. Jarvis.

From the Field—Continued.

dition by baptism, one by letter, and six transfers to sister churches. The treasurer, J. Brooker, gave the financial statement, which showed income, including balance from previous quarter, £132/18/1½; expenditure, £132/11/5, leaving a credit balance of 6/8½. Outstanding liabilities, Land Purchase Fund, £60; Church Improvement Fund, £200; total, £260. Reports from the various organisations of the church were very satisfactory. Miss R. Duncan read a very interesting paper on Sunday School Kindergarten which it is hoped will be established in connection with the Sunday School, and was complimented on the concise way in which she had worded her appeal. F. Plant was elected deacon, and G. Duncan secretary in place of J. H. Humphreys, who recently resigned from both positions.—J. W. Snook.

BIEWS.—Last Wednesday morning, in the church meeting house at Bews, Charles Humphreys and Sister Clarissa Barr, youngest daughter of Bro. Robert Barr, were married by the writer. Our sister was the organist of the church, and will be missed very much indeed. The Kadina evangelist, on behalf of the Bews church, presented Sister Barr with a beautiful family Bible and hymn book. There were over 100 guests present at the ceremony and wedding breakfast. The happy couple received many valuable and useful presents. We wish them both happiness and prosperity, and our heavenly Father's richest blessing.—E. G. Warren, April 24.

KADINA.—At the close of our Young Christians' Band last Monday evening, the writer took the confession of a young married woman. She was baptised the following Thursday evening and received into fellowship this morning. Sister Miss White, from Mt. Gambier, was with us today. We had another splendid congregation to-night to hear the gospel address on "The Broad Way that Leads to Destruction."—E. G. Warren, April 24.

BORDERTOWN.—The tent mission, with T. Bagley as missionary, commenced yesterday. The morning service was well attended. Bro. Bagley delivered an earnest exhortation. The afternoon service was not so well patronised, but the evening meeting taxed the seating capacity of the tent. The mission has made a favorable impression. Will the brethren remember the mission and the missionary in their prayers? To-day a terrific north wind has been raging, which has done some damage to the tent, but we hope to be able to make another start to-morrow night.—Edwin Edwards, April 25.

NORTH ADELAIDE.—A very pleasant evening was spent on Friday, April 22, in connection with the Mutual Improvement Society, when the members and their friends were entertained at a social.—V.B.T., April 25.

UNLEY.—This evening a young man from W.A. went forward at the close of Bro. Gore's address on "How to Make Home Happy." He has been a worker in another church, but has been earnestly enquiring, and has felt it his duty to be baptised and follow Jesus all the way. The book "On the Rock" has helped him. Bro. Gore has commenced a series of lectures on "The Letters to the Seven Churches," on Wednesday evenings.—P.S.M., April 24.

GOOLWA.—On Lord's day, 17th inst., we had visiting us A. Rudd, from Stirling East, and F. Steggall, from Grote-st. Bro. Rudd addressed the church. To-day we had with us J. E. Thomas, Bro. and Sister Rudd, and Bro. Thomas senr., who are spending a holiday at Middleton. Bro. Thomas exhorted the church, and in the evening preached the gospel. Good attendance at both meetings.—J.T., April 24.

MALLALA.—On Lord's day evening we were favored by a visit from James Gordon, of Owen, who delivered a very impressive discourse on "Jesus Only." At the close we had the joy of seeing a young man confess Christ. He was baptised the following night. We are grateful for the help received from the Owen brethren.—A.W.H., April 24.

HENLEY BEACH.—Bright meetings morning and evening. C.E. Society still progressing. Last Monday night we had three very interesting papers read, one written by Master E. Harrison on "Two Nations," the others by Miss H. Staggs on "How to Improve our Society," and L. Noble on "The Endeavor Society as a Young Fruit Tree." The church held its annual business meeting on April 20. The report showed that three persons had been won for Christ during the year. A. H. Corbet and W. Stanford were elected deacons in place of J. and E. Stanford, who left the church. S. Lewis was re-elected treasurer, and M. S. Noble secretary.—M. S. Noble, April 24.

GROTE-ST.—Last Sunday night B. W. Manning preached to a good congregation, and two confessed Christ. This morning E. McPhee addressed the church, the preacher to-night being J. Warren Cosh. Two more made the good confession. T. C. A. Magarey, who lately underwent a serious operation, is progressing favorably. Several members are sick. Bro. Edwards, who met with an accident the week before last, has been very seriously injured, it being most improbable that he will ever be able to walk again. We are glad to say that Bro. Thomas is regaining strength and health at the seaside. The various departments of church work are doing well. A. J. Gard took charge of the Sunday School in his usual able manner in the absence of the superintendent for two Sundays, and W. J. Manning is taking the place of leader of the Young Men's Bible Class whilst Bro. Thomas is away.—E.R.M., April 24.

Here & There.

The General Dorcas, Vic., will meet on Wednesday, May 4, in the Lecture Hall, Swanston-st., from 10.30 a.m. All sisters welcome.

We are informed that quite a number of those composing the Labor Party in the Commonwealth Parliament are strong in their advocacy of temperance.

The Executive of the Victorian Sisters' Conference will meet Friday, May 6, at 2.30; and at 3 o'clock a praise and prayer meeting will be held, to which all sisters are welcome.

The Board of Management of the College of the Bible has appointed C. M. Gordon resident teacher and organising secretary of the College. He will not, however, enter upon his duties until some time in November of this year.

In addition to the brethren already mentioned as being successful in gaining seats in the new Commonwealth Parliament, we have to mention the name of D. R. Hall, of the Sydney church, N.S.W. There may be others, but if so, their names are not known to us.

The annual business meeting of the Sunday School Union will be held on Monday evening, May 9, in the Christian chapel, Swanston-st. (Lower Hall), commencing at 8 o'clock. Business: To receive reports, appoint officers, etc. All delegates, honorary members, teachers and officers, together with church members interested in Sunday School work, are asked to attend. Reserve this date.—J. Y. Potts, Hon. Sec.

Miss Maud Morris has been appointed Foreign Mission Treasurer to the Victorian C.E. Union, in place of F. Kemp, who has rendered valuable services in the past. Miss Morris' address will appear in next week's issue. She will be pleased to receive any money in connection with Foreign Missions. The next meeting of the Council will be held on Monday, May 2, at Swanston-st. Conveners of committees are requested to bring reports on work done. Delegates kindly remember to attend meeting. A cordial invitation attend council meetings.

The directors of the Austral Publishing Co. have purchased the premises in which the business of the company is now carried on. As the

opportunity presented itself of obtaining the property on advantageous terms, the directors considered that it was advisable to gain security of tenure by becoming the owners of it. The rent formerly paid will cover the interest on the money borrowed. In view of the increased liability of the company, our friends can help us by remitting any amounts due to us, thus decreasing our overdraft and lessening the amount to be paid for interest.

Four cases and two bags full of clothes, old and new, and various useful articles left Victoria this week for Sydney, en route to F. G. Filmer of Pentecost. The following donated goods:—Mrs. Hovey and Mrs. Hood, Brim; Miss Olive McCance, North Melbourne; Mrs. E. Styles, Mooroonpa; Miss Ethel A. Chinnock, South Brunswick; Walter A. Strongman, Carlton, and several who sent parcels without names. The Foreign Missionary Committee desire to thank all. Other goods will be welcomed. Send all Victorian gifts in care of caretaker, Swanston-st. Church of Christ, Melbourne, and notify Theo. B. Fischer, Cheltenham, of goods sent.

A. J. Saunders is in an interesting lectureship with the church at Subiaco, W.A. The general theme is: Christian Missions in Many Lands. Such important subjects are treated as: The Missionary Ideal among the Hebrews; A Historical Survey of Christian Missions in the Eighteenth Century; The Story of Missions in India; China for Christ; The Conquest of Japan; The Enlightenment of the Dark Continent; and the Missionary Propaganda in the New Testament. Interested and appreciative audiences attend each evening. It is hoped that a more intelligent grasp and a broader conception of the whole missionary problem will result from these simple recitals.

It is not generally known that the aborigines' work that the C.E. Society commenced at Lismore, N.S.W., has developed into quite a unique work. The aborigines at first lived near the town and meetings were held in the camp and at night in a hired hall. The workers were much cheered from time to time in seeing a number of them decide for Christ. In the course of time the Government moved the camp out to a reserve at Dunoon, some few miles from Lismore. Faithful young men continued to travel out there and so carry on the work. Then a good sister offered for the work, and by the providence of God, this sister, Miss Azalea Harding, was chosen by the Government as teacher at the camp at a salary, and in this way this fine work is going on. The Lismore church are to be congratulated on the success of their efforts.

W. J. Taylor writes from Lexington, U.S.A.:—"Now that the majority of the famous seventeen Australian brethren who travelled so far to attend the Pittsburgh Convention have returned home, the Australians of Lexington, Ky., wish to express their appreciation of those who visited them in Lexington. Those who cheered us in our work were Bren. Hagger, Moyses, Ewers and Rankine. We have ten Australians now in school. Four of these will graduate this year, three being at the head of the classes. W. C. McCallum takes first honors in the classical course of the College of the Bible; L. W. Baker and H. R. Taylor hold first and second places in the English course of the same college. The writer also graduates from the English course. The future of these graduates is varied. H. R. Taylor will go home in June, and will be ready to accept work about September. W. C. McCallum has accepted work in Kentucky till end of year, and the writer has done the same. L. W. Baker will continue in school and take his B.A. next year. Of the others, G. J. Daniel is preaching at Fisherville; E. Osborne is preaching at Berea; H. P. Lovell has his time fully employed. The other Australian students are E. P. Roberts, Fred. Shorter, and Garfield Rootes, who are all doing good work in their studies. The progress of the kingdom of Christ in the dear homeland is watched with intense interest by all the students, and we long for the time when we shall be found with you, doing our parts in the great work."

A. E. Illingworth is spending his holiday from Paddington, N.S.W., with the brethren on the Manning River.

S. J. Mathieson is now on his way to New Zealand to take up the work of preaching in connection with the church at Wellington.

Splendid meetings at Juncie, N.S.W., on Lord's day last; five received the right hand of fellowship, three who had been baptised during the previous week, and two baptised believers. Two others have made the good confession.

The church of Christ, Henley Beach, S.A., are taking up a golden offering on May 1, for the external renovation of the chapel. All wishing to correspond with this church can do so by addressing to the secretary, M. S. Noble, Lockleys P.O.

G. P. Pittman, who has visited the mission station at Harda, which has recently been stricken with the plague, speaks in the highest terms of the splendid and devoted work done by Dr. Drummond and Sister Mary Thompson. It is in cases like this that the heroic side of Christian missions makes itself abundantly manifest.

S. J. Mathieson, after finishing his studies at Drake University, and touring through the Holy Land, India and other places, arrived in Sydney last week. Taking Melbourne on his way to New Zealand, he was invited by the Victorian Foreign Missionary Committee to give a lecture on India in the Swanston-st. chapel.

Considering the short notice, Bro. Mathieson spoke to a fair audience, and on being introduced by the chairman, R. Lyall, he was well received. He spoke in the highest terms of the work that was being done at Baramati and at Harda. Dwelling more particularly on the work being done at the Australian Station, he said that he regarded it as a good field, and bore testimony to the esteem in which Bro. and Sister Strutton were held by the officials of that place and the influence they exerted for good in the neighborhood. Among other things he emphasised the sending out of missionaries with a medical training, and expressed his approval of industrial work in connection with mission stations.

Hugh McLellan, formerly of Lygon-st. church, and who has been preaching for the church at Richmond, Kentucky, for the past nine years, has accepted a call to the Central Christian Church, San Antonio, Texas, and has by this time entered upon his labors in the new field. The *Kentucky Register* refers to his departure in the following terms:—"The departure of Mr. McLellan and his charming family will be a distinct loss to Richmond. For nine years they have resided here, and the community as a whole bears them a deep and abiding affection. It has been known, however, for years by his congregation, that it could not keep Mr. McLellan here always, as he ranks among the first ministers of the Christian brotherhood, and has been constantly receiving offers from churches of the first magnitude. With the exception of Dr. E. L. Powell of Louisville and Dr. Burris Jenkins of Kansas City, Mr. McLellan has no equals among the Disciples' ministerial force. He is one of the best known men in this church and his talents are recognised everywhere." We join in good wishes for our Bro. Hugh McLellan, and hope he will meet with much success in his new sphere of labor.

In confirmation of what is said about Professor Haeckel in our "Leader" we quote the following from the *Southern Cross*:—"Professor Haeckel, the one scientist of repute who may be described as an aggressive atheist, has just retired, at the age of seventy-five, from the Chair of Zoology in the University of Jena, and his disappearance from the chair has been attended with a public and severe attack on his scientific methods by a great number of well-known scientists. Professor A. Brass accuses Haeckel of 'having altered pictures of animals, and remains, in the interest of his hypothesis.' Haeckel acknowledged that he had made changes in the drawings of other savants, but 'none of any importance.' Some forty-six leading representatives of natural science, professors in the univer-

sities or otherwise occupied in the prosecution of physical science, united in a declaration of confidence in the scientific demonstration of evolution as taught by Haeckel; but 'they also acknowledged that they did not entirely approve of his methods and manners.' Some thirty-seven university professors, directors of scientific institutes, assert, in reply, that Haeckel is wholly unreliable as a savant, and that his methods are false throughout.

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COMING EVENTS.

MAY 9.—Church of Christ Sunday School Union.—Annual Business Meeting. (See "Here and There.")

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Obituary.

EDMONDS.—Wm. Edmonds has been connected with the church at South Dunedin since its inception, and no more faithful and consistent worker has ever been associated with this branch of the church. He had reached the ripe old age of 83, and the day before his death was busy performing the duties incumbent upon him as elder of the church. His immediate demise was unlooked for, but on Monday morning immediately after breakfast he breathed his last and passed over to be "for ever with the Lord."

South Dunedin.

W. H. PALMER.

RODGERSON.—John Rodgerston was received into the church at the time of the Hamilton-Garmong mission in 1906. He had been ailing some time, and his death was not wholly unexpected. We rejoice in the knowledge that he too has gone where partings are no more.

South Dunedin, N.Z.

W. H. PALMER.

MARSH.—One of our sisters, in the person of our late Hannah Marsh, aged 80, passed peacefully away at her son's residence, on April 9. She has been a very consistent Christian for nearly 50 years. She came into the church when the cause here was first established. Our sister was baptised by our late Bro. Marsh. It was our sister's joy to always attend the breaking of bread, and only a few Lord's days before our sister departed from our midst she was with us and remembered her much loved Saviour in his own appointed way. The afternoon before she died two or three of the brethren broke bread with our sister in her own house. Her faith was strong right up to the last. Like a true and faithful sentinel, she stood fast even when the powers of death were near by. Our prayers and sympathies rest with her mourners. Our resolutions are to strive to follow her footsteps.

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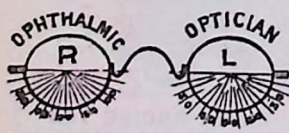
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